

EAGLE'S EYE

Indian Education Department



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Brigham Young University, Provo, Utah 84602

Summer 1981



Waiting for the Manti Pageant to start (left photo) and cleaning up Academy Square (formerly the old BYU campus) as a



community project were part of the many activities for Summer Orientation students. (Photos by Robert Hatch)

Record Number At Summer Orientation

A record number of 93 Indian students participated in the annual BYU Summer Orientation program. These students represented 56 different tribes throughout the United States and Canada.

The Summer Orientation program was sponsored by the BYU Indian Education Department, using BYU funds and other donated funds. For the past seven years, the Summer Orientation program has been conducted specifically for incoming freshmen. This year, 10 high school juniors were accepted to participate in the program.

A major objective of the orientation program is to in-

crease the retention and graduation rates of BYU Indian students and to help in assisting students to make an easier adjustment to college life by starting their academic careers during the less crowded summer term.

Throughout the summer term, students participated in a variety of learning experiences through regular class attendance, field trips, study sessions, special firesides, and social activities.

Two educational career exploration field trips were conducted during the eight-week term. Students were exposed to various job opportunities

available in engineering, drafting, public relations, machinery, welding, and helping professions such as social work, special education, and nursing.

Students visited and toured Valtek, a private valve-making industry in Springville, and the American Fork Training School, which serves the mentally retarded in the state of Utah.

An overnight field trip to Silver Lake Flats in the American Fork Canyon proved to be a good outdoor "mini" survival experiences for the participating students. Owen Ben-

nion, an Indian Education faculty member, was the supervisor of the nature trip.

The nature trip exposed students to various outdoor skills. They hiked several miles as well as participated in campfire activities. Students were not allowed to take any food with them on their nature trip. A small supply of food was rationed out to them and from it they were able to make "ram-horn biscuits."

A special field trip to Manti, Utah, to view the historical Manti Pageant was also part of the scheduled activities. There the

students saw the dramatic play of the early history of the LDS Church unfold.

To assist students in their academic endeavors, special tutors and study session were available to students throughout the term. Twice a week students gathered at the Morris Center in the Deseret Towers Building for group studies.

Two firesides were also conducted. Betty Simons, alumna of BYU, shared the students her experiences while at BYU and her testimony. A testimony meeting was also held for those students wishing to share their educational experiences and

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BYU Archaeologists Uncovering Ruins

BLANDING, Utah--Archaeologists working in Recapture Wash north of here are beginning to unravel the mystery of why the Anasazi Pueblo Indians abandoned the Four Corners area of Utah more than 700 years ago.

The archaeologists are under contract with the San Juan County Water Conservancy District to excavate and analyze a minimum of eight sites which will eventually be covered when a earth-fill dam is built across the wash.

"Each of the sites was selected as representative of a particular time period which showed habitation between 600 A.D. and approximately 1250 A.D.," said Asa Nielson who is project director and director of cultural resource management service for the Brigham Young University Museum of Peoples and Cultures.

"For nearly 75 years, ar-

chaeologists have attempted to discover what caused the Anasazi Indians to abandon the area," he said. "We're now beginning to find fairly good evidence that a combination of drought, over population and environmental decline probably caused their departure."

"One of the unique features of Recapture Wash in the continuous occupation from the earliest to the latest Anasazi time period," the archaeologist explained. "It's possible that the wash was a favored environmental area."

In contrast, he said that Cedar Mesa, which is approximately 20 miles southwest of Blanding, was occupied for a relatively short period of time, then abandoned, the reoccupied and the abandoned permanently. That type of abandonment and reoccupation is typical of ancient sites in much of the San Juan

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While excavating crew members dig in the background, BYU project director Asa Nielson examines a cooking area in an old Indian ruin to be covered by water from a dam. (Photo by Hal Williams)



Eagle's Eye staff for summer term includes Marie Robbins (at typewriter), Eddie Valles; back row, left to right, Cheryl Atine, Gerri Kee, and Mable H. Franklin. (Photo by Hal Williams)

Sharon Kent Gives Advice To Students

Sharon Kent, a part-time counselor for Indian Student Services this summer semester, is a graduate student who earned a master's degree in counseling and bachelor's degree in sociology at BYU.

During the school year, she is a Title IV (Indian Education) counselor at San Juan High School in Blanding, Utah.



SHARON KENT

She "Discovered" Indians about 10 years ago while serving as a Stake Lamanite Assistant for the LDS Placement Program. She recalls playing the piano for a group of Indian girls for a sacrament meeting. Afterward, we became acquainted with them, and "they taught me just about all I know about Indians," she said with a smile. "They really opened my eyes."

Later she had the opportunity to serve on a youth mission to Kayenta, Ariz., after which she taught at Gallup (New Mexico) High School.

Seeing a need to help Indian students, she returned to BYU to work on a master's degree in counseling while serving as a counselor in BYU Indian Personal Services.

Two of her primary concerns about Indian students is their cultural transition and identity. She observes, "Some students don't know whether to be Indian or Mormon. They feel they cannot be both." But she urges all Indian students to take the best from both worlds because that is what will help them make wise decisions.

She expressed another concern: Indian students' inability to realize their identity. "Many students are putting on a performance by trying to act like someone they aren't. But when they are with other Indians, they are at ease and themselves." She observes that these students tend to conform to other people's expectations—namely foster families, teachers, and members of the community.

Miss Kent observes that the placement program should better orient the prospective foster families about the Indian students and their culture. "Many families tend to feel that

Julius Chavez Piano Player Supreme

At the age of eight, Julius Chavez was encouraged by his foster mother to begin taking private piano lessons.

Now, at age 18, all those hours of practice have paid off.

During his junior and senior high school days in Bicknell Utah, Julius also learned to play the trumpet and oboe. But, he points out, the piano is still his primary instrument.

He is originally a Navajo from Sawmill, Ariz., and is currently attending BYU and major in music performance.

Julius recently presented a special musical number at the fireside in the Wilkinson Center on July 12. He performed "Kammenoi-Ostrow" by Aton Rubenstein.

Julius has received many

Indians Graduate

In April, there were a number of Indian students who graduated from various colleges at Brigham Young University.

They were Pearl Berteaux, an Apache from Highland, Calif., majoring in linguistics; Arlene Macine Gardipe, a Flathead from Arlo, Mont., a B.S. degree in CDFR; Jean Bullard, a Lumbee from Pembroke, N.C., a B.S. degree in education; Leroy Chavez, a Navajo from Layton, Utah, a B.A. degree in Spanish;

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these students are sent to them to be changed, and they don't learn much about the students or their culture. This greatly contributes to the students' identity crisis."

She said, "My purpose in counseling is to encourage the Indian students to appreciate their Indian heritage more and help them be successful in college. Being Indian makes them special. The Book of Mormon says they are special, and knowing them makes them very special to me."

Eagle's Eye Staff Produces Summer Issue

By Cheryl Atine

The Eagle's Eye newspaper staff of Brigham Young University Indian Education Department has this summer semester five full-time students who are dedicated to producing the Eagle's Eye.

The staff includes: Cheryl Atine, Mable Franklin, Gerri Kee, Marie Robbins, and Eddie Valles, with Hal Williams the instructor, and Dr. Jan Clemmer, advisor.

Cheryl Atine, a Navajo from Monument Valley, Ut., is majoring in Justice Administration and minoring in political science. She is serving as a photographer and reporter.

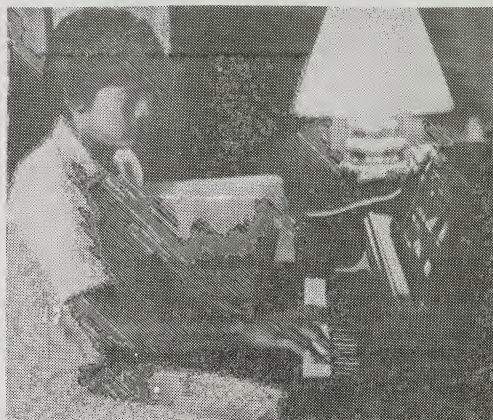
Mable H. Franklin is a senior in horticulture from Cameron, Ariz. Mable is married to Woody Franklin and they have one son,

Robert Eugene. Her role for the staff is the assistant editor.

Gerri Kee, who is a participant in the summer orientation, is from Granger, Ut. Gerri will be a senior at Granger High School this fall. She plans to attend BYU majoring in communications next fall. She is a reporter for the staff.

Marie Robbins, a Navajo, from Cameron, Ariz., is a senior majoring in communications (public relations). Marie is editor for this term as well as spring and the 1980-81 winter semester.

Eddie Valles, who belongs to the Pascua Yaqui tribe from Marana, Ariz., is a junior in elementary education. Eddie served a mission in the Florida Fort Lauderdale Mission. He is also a reporter and a photographer for the paper.



Pianist Julius Chavez gets in hours of practice time each day and is looking toward fall term at BYU in music. (Photo by Gerri Kee)

awards for his outstanding performances: the Frederick Piano Award; Arion Music Award; Sterling Scholar (first runner-up in his region); state solo ensemble; and the Tri-County Music Award. These are just a few.

"I enjoy music so much because it is something I like to do," he says. "It is also a very big challenge, and it gives me a special feeling when I perform. I have always loved music for as long as I can remember. But my favorite type of music is classical."

Julius says when people play composers' pieces, they really get to know what kind of geniuses they were. It takes a lot of patience and time to compose a number.

He has heard many of the Summer Orientation students play the piano, and he encourages them to continue with their practice—even if they don't want to go into music professionally.

He's looking forward to fall semester when he can really dig into the full swing of music and other courses.

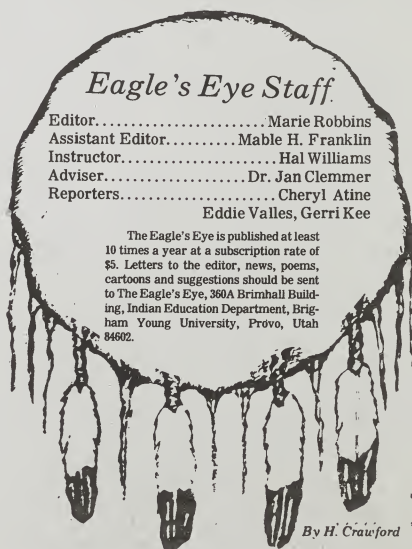
Honor Roll Students

The following Indian students were high achievers for the winter semester 1981, receiving 3.5 or above average while carrying 12 or more credit hours:

Anthony Cauty, a Catawba from Rock Hill, S.C.; Laura Cornelius an Oneida from De Pere, Wis.; Jackie Lucas, a Lumbee from Pembroke, N.C.; Angela Martinez, a Navajo majoring in special education from Albuquerque, N.M.; Cecilia Verlid Nelson, a Kitamoat from Canada; Deanna Crowfoot Nelson, a Blackfoot from Canada; Jeff Sawyer, a Cherokee in computer science from Orem, Utah; Jeff Simons, a Sioux and doctoral candidate from Orem; Zana Sturgill, a Navajo in nursing; Lula Toledo, a Navajo from Nephi, Utah; Patricia Tosie, a Navajo in elementary education from Salt Lake City.

For the spring semester, the following students were added to the list of high achievers:

Robert Morales a Corvican in social work from Duncan, British Columbia; Robert Norton, a Navajo from Church Rock, N.M.; Gina Bedoni, a Navajo majoring in political science from Kayenta, Ariz.; Leander Bergen, a Navajo majoring in elementary education from Tuba City, Ariz.



Editor..... Marie Robbins
Assistant Editor..... Mable H. Franklin
Instructor..... Hal Williams
Adviser..... Dr. Jan Clemmer
Reporters..... Cheryl Atine
Eddie Valles, Gerri Kee

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By H. Crawford

Marie Nez Wheeler Studying To Be Chemist

By Marie Robbins
Editor

The need for strong Indian leadership in the various scientific fields of study and development are tremendous. In the past, comparatively few American Indians have become successful in the sciences or other related fields of study which required solid mathematical backgrounds and scientific complexities.

One ambitious Indian co-ed who has set out to prove that Indian students can successfully achieve in scientific field is Marie Nez Wheeler. She has chosen Chemistry as her major.

Marie, a Navajo from Coalmine Mesa, Ariz., is a senior who anticipates graduating in April 1982 with a Bachelor's of Science of chemistry. Marie will be one of the few Indians to graduate with a major in her field.

As a freshman in college, Marie recalls how she had spent

her first year deciding on a major, something that would be challenging and worthwhile. After taking several general education courses, she enrolled in a chemistry class taught by an Indian Education Department professor.

"I had a difficult time understanding the basic elements of chemistry, so I went to the professor and he invited me to come to his office where he explained to me what I didn't understand. Soon I went to him on a daily basis, she said. "From this experience Marie began to understand what chemistry involved and became fascinated by it.

From there, Marie took other advanced Chemistry courses and had the same problems as before. Again, professors were more than willing to help her understand the complexity of chemistry. "Students should learn to go to their professors for help instead of thinking it's their own tough luck if they cannot

comprehend something," admonishes Marie.

The energetic student's future plans are still uncertain, but a master's degree in pharmacy or microbiology is a good possibility. "One year I worked in a hospital doing lab work. I did things such as culture micro-organism and I enjoyed that kind of work," she explained.

"I wish I knew what kind of career I wanted to pursue when I first entered the University," says Marie. "Because of the uncertainty of tribal and government funds for education, high school student should begin early to make their decision on a major before coming to college," she counseled.

Marie is married to John Wheeler of Paintsville, KY. And the Wheelers have two children, Brooke Caroline, two years old, and one-month-old Biancha Becky-Marie.

Her parents are Alfred and Caroline Nez of Coalmine Mesa, Ariz.



Marie Nez Wheeler has chosen chemistry as her major, will graduate in April, 1982.

Peruvian Student Shares Art Talent

By Eddie Valles

A BYU international student, Robert Arteta, is a native of Peru who presently resides in the Provo area. He is an ambitious, energetic and determined student and an aspiring artist.

Robert, who is a business management major, has some interesting and unique philosophy about life that he enjoys sharing with people. Some of this pertains to his natural artistic creativities.

The Peruvian artist explains how he first became interested in painting portraits and creating unique images on canvases. "People do not become interested in painting, painting is something that comes naturally," he stated.

Robert attributes his talents as a gift from God, a gift that needs to be developed and mastered. His inspiration to create marvelous masterpieces often comes from daily observations. "Painting is like having a delicious main course meal. Every time I see something of great significance which appeals to me, I quickly go home and pick up my paint brush and begin to accomplish the impossible," he exclaims.

As an 11-year-old, Robert had the opportunity in school to sketch portraits of his friends and others. From this early exposure,

his interest in art was heightened.

Everyone should discover themselves by probing their innermost thoughts and discover those God-like attributes which all of us possess, Robert admonishes. The young artist gives several questions that individuals should ask themselves: "Are you doing everything possible to accomplish righteous objectives? Are you progressing a little every day? Are you taking each day to the ultimate limit?"

These are the important principles that Robert has tried to incorporate into his life as he developed his talents. "Although many of us may not become Michelangelo's, we can discover those hidden talents which God has given to us," he counseled.

The word "failure" does not exist in Robert's vocabulary. "When a child is beginning to walk, he never gives up no matter how many times the child falls," he illustrates. Robert is an individual who is certainly a "go-getter" and his favorite quote is that of Spencer W. Kimball, "Do it."

Robert's future plans are to graduate from BYU and to go into business for himself. But his ultimate goal is to be an artist for the LDS Church.

Graduates

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Herbert Clah Jr., Waterflow, N.M., a MPA degree in public administration; Lawrence Curley, a Navajo from Chinle, Ariz., a B.S. degree in justice administration; Sidney Flame, a Quechan from Yuma, Ariz., a B.S. degree in University Studies; Leroy M. Gishi, Holbrook, Ariz., a B.S. degree in civil engineering; Elouise Thinn Goatson, a Navajo from Kayenta, Ariz., a B.S. degree in sociology; Joan Bullard Goedel, a Lumbee from Pembroke, N.C., a B.S. degree in education; Genola R. Clairmont Hatch, a Sioux from Rosebud, S.D., a B.S. degree in social work; Dan Nakai, a Navajo from Orem, Utah, a B.S. degree in business management; Deanna Crowfoot Nelson, a Blackfoot from Canada, a B.S. degree in University Studies; Ronald Thomas Scrimshaw, from Alberta Canada in education.

Bergen Speaks 3 Languages

By Marie Robbins

Many Indian students are bilingual, usually speaking their native language in addition to English. But for some individuals, a third language is also mastered.

BYU student Lee Bergen is a Navajo from Tuba City, Ariz., who presently speaks three languages: English, Navajo and Japanese.

Having served a two-year mission in the Japan Sapporo Mission, Lee has not only learned to speak Japanese but he has also learned to read and write the difficult Japanese characters.

Lee's first exposure to Japanese was in the Mission Training Center. "In the MTC we were orientated to goal-setting, missionary rules, and were pressured to memorize the missionary discussions in Japanese," he said.

Lee explained that he did not learn Japanese at once, "Before I could learn Japanese, I had to learn Kanji, which are Japanese characters. And before I could learn Kanji, I had to learn Hirajana and Katajana, which are phonetics."

In Japan, it was a whole new world for Lee. "I quickly realized how little of the language I knew. I was overwhelmed by the culture, and even the music sounded so 'eerie' at first," Lee recalls.

During the first year of Lee's mission experience, the language was his greatest barrier he recalls. "I couldn't speak Japanese very well, and yet I wasn't able to speak English either. My companion was the only one who could understand English other than myself. We had to communicate to the natives in Japanese."

Occasionally, Lee and his companion were able to teach an English language class, but the explanations and directions were always to be made in Japanese. "Although it was an English class, still 99 percent of our conversations in that class were in Japanese," Lee said.

After much persistence, another year of experience and constantly speaking Japanese, Lee is now able to read and write Japanese on the high school level.

Upon leaving the mission field, Lee had another obstacle to overcome. After two years of constantly thinking and speaking in Japanese, Lee had forgotten some of his Navajo vocabulary. This became apparent when he was reunited with his natural family.

"I had lost some of my Navajo while I was in Japan, so when I came home, I had problems with conjugating Navajo, English and Japanese together. My family had a hard time understanding me. My parents are bilingual, but they still found it difficult when I spoke in a conjugated form," Lee remembers.

While in Japan, Lee had the opportunity to observe Japanese customs, religions, social life and their technological efficiency. Comparing Japan with the United States, Lee commented that he felt Japan was not as technologically advanced as the Americans.

Another of Lee's observations was that the Japanese were not very familiar with American Indians. When the Japanese learned that Lee was an American Indian, they immediately expected the stereotypical image of the Indians which were often portrayed in early western movies. "When they realized that I was not only an Indian but also a Mormon missionary, they were even more surprised to see a Christian Indian!" Lee exclaimed.

As a convert, Lee is grateful for having served a full-time mission for the LDS Church. "My parents are not members of the Church, but they supported me in my missionary calling even though they did not understand it," Lee said.

"My mission was a sacred experience. I have learned to love the Japanese people. There are one of the greatest races on earth. This experience has also strengthened my testimony. The two years that I served in Japan were the hardest years of my life. But from it I have learned and grown," Lee said.

Lee wants to pursue a law degree upon graduation from BYU. He plans to work with the Lamanite people to help them to reach their potential. "I can't abandon my people. They are a part of me. I think that we all owe it to our native people and especially to the Lord to help in fulfilling the prophecies of our fathers," he observed.

"We have looked at our past far too long. We have to stop dwelling on all the injustices and what's happened to our forefathers and begin to start looking to a brighter future for our people. We have something to prove to the world and it's going to take our testimony," Lee admonishes.



In the beauty of the mountains Summer Orientation students enjoy the scenery of Silver Lake.

Lamanite Generation Thrills Canadian, U. S. Audiences

By Prof. Dean Rigby

The "Generators" returned in early summer from another of their highly successful tours. Audiences from Great Falls, Mont., to the far reaches of Quebec City in the heart of the separatist French Canada, and finally in conservative farmland, Lincoln, Neb., USA -- all responded enthusiastically to this unique performing group.

With its balanced and fast-moving program, the group has universal appeal. The blending of the Polynesian, Latin, and Native American cultures offers a program entirely different from what most audiences have grown to expect. Three-year-old children respond with equal enthusiasm to that of the graying grandparents. And teen-agers, as well as young adults, hate to see the show end -- even after its two hours.

The French-speaking audience of Quebec had expected just another American soft-rock group of well-trained amateurs, but responded with great enthusiasm when they saw that it contained an excellent cultural appeal, with several numbers in French and native introduction

thanks to the versatility of the program and two members of the group who served mission in the Quebec-Montreal area.

In Chicago the numerous Spanish-speaking concourts found the numbers equally as satisfying as the famous Ballet Folclorico but spiced with the addition of the Tahitian dances and the Indian Fancy Dances.

And the Indians, both from Canada and the USA, found their primary attention focused on such Pow Wow exhibitions as teh Fancy Dance, Team Dance, Hoop Dances, and Navajo Gourd Dance, but then also enjoyed the other multi-cultural dances and songs from the various ethnic groups.

The Objibwas naer Quebec and Montreal, teh Iriquois and Mohawks from the Cornwall area, and the Senecas from the Gowanda area of upper New York were just a few of the numerous Indian groups from large to small Reserves and Reservations. Omaha and Sioux Indians attended from the plains.

Several performances were given on Indian land such as at the dedication of new Friendship House near Quebec which also had the wife of the Prime

The popular BYU Lamanite Generation poses for a group shot near a building in Old Quebec City which overlooks the St. Lawrence River in Canada. (Photo by Dean Rigby)

Minister of the Province as a special guest, along with wide media coverage.

English, Irish, Polish; wheat and cornland farmers from English, Scandinavian and long-time American sources; urban and suburban dwellers--they all attended and left humming the catchy melodies which accompany the dances and songs. Every group left having received more than they had anticipated.

Performance sites included some of the finest theaters in Canada and the United States. The Tritorium in Montreal, the Masonic Theater in Toledo, the DeVos Auditorium in Grand Rapids, Mich., and the East High School auditorium in Lincoln, Neb., were among the locations where only recently such diverse groups as symphonic orchestras and prominent theater tour groups have performed. Each of these was filled with responsive audiences for the Lamanite Generation.

In addition to the performances, the groups were also exposed to large media coverage such as an interview on Montreal's famous Bil Luxton Morning Show on CJOH TV, meetings with the Mayors of Hamilton, Ontario, and Cornwall, and various radio shows including the all-talk station in Grand Rapids, Mich.

Although certain numbers -- such as "Cowboys and Indians" where unlike TV, the Indian always wins, and Al Roy's professional skills are always enthusiastically received -- there

is no weak nor slow spot in the show. The program varies from traditional to modern Indian dances and songs, including the

famous Yaqui Indian Deer Dance, to the soft and gentle Hawaiian numbers and the rigorous and demanding Tahitian dances.

The beautiful tenor voice of Ricardo Carbajal is always another popular number in every show. La Bamba, El Colas, and La Bruja vary from the fast-paced Mexican Hat Dance to the Dance of the Viejitos with its comedy to the black-lighted beautiful white gowns in slow, beautiful rhythm. And the modern touches, such as "Yes, I Am a Lamanite" and "The Lamanite Generation" add the message and the final popular touch.

A professional sound and tech crew accompanied the group and provided the background music, lights, and sound which are so critical to the show.

Also accompanying the group were Janie Thompson, the ageless veteran who for so many years has served as the artistic director and in-house creative talent; Ralph and Valoy Morgan, tour manager and spouse with Lanny and Marilyn Gnetling for the first half as priesthood director and matron.

At Quebec the Morgans and Gnetlings left for home and Rex Barrington took over as tour director, accompanied by his wife, Dixie. Dean Rigby became the Priesthood director and his wife Elinor the other matron. The ladies, in addition to helping the girls, also ironed, sewed, and under the direction of Elinor also served as traveling medicinemen (people).

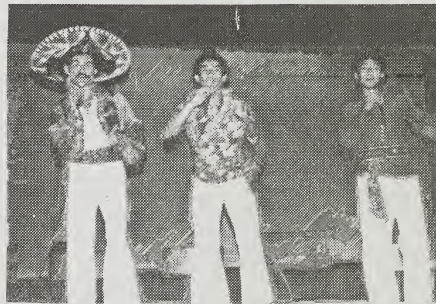
It is a demanding travel, spiced by a few hours of sight-seeing, but it is a rich and rewarding experience. Surely no BYU tour group has greater and more universal impact for the University and for the church.



Ralph Crane sings and plays the drums during one of the Lamanite Generation numbers. (Photo by Dean Rigby)



Past presidents of the Lamanite Generation attending the banquet were, from left, Clint McMaster, Terry Goedell, Leon Dude, Janie Thompson, Charlie Stewart, Robert Scabby, Ken Sekaquapewa, and Rhae Washburn. (Photo by Ed McCombs)



Singers Al Roy, Stave Fonua and Phil Lee present a lively number at Sudbury, Ontario, Canada. (Photo by Dean Rigby)



Zeke Sanchez, president of the Lamanite Generation alumni, presents Janie Thompson with a plaque of appreciation. (Photo by Ed McCombs)



Dr. Dale Tingey, director of American Indian Services at BYU, presents a plaque to Janie Thompson as Elder George P. Lee looks on.



Janie Thompson and Rhae Washburn ride in the July 4th parade in a car driven by Charlie Stewart. (Photos by Ed McCombs).

Janie Thompson Honored By 'Generation'

By Cheryl Atine

The 10th anniversary reunion of the founding of the Lamanite Generation was held in Provo on July 3-4 with the highlight comprising of a banquet in honor of founder and creative director Janie Thompson. More than 150 people attended the banquet.

Zeke Sanchez, president of the Lamanite Generation alumni, and Charlie Stewart and Ken Sekaquaptewa (vice-presidents) worked many hours with their

committee to plan, organize, and execute the ambitious reunion.

Former and current members of the Lamanite Generation came from thousands of miles for the reunion. Susan Newell Thompson was honored for coming the farthest—all they way from New Hampshire. Many others came from Ohio, California, Arizona and many other states.

Everything about the banquet was appreciated by alums—everything from the

entertainment by former Miss Utah Jean Bullard, Martha Chavez, and Rick Luna to the presentations and speeches.

Elder George P. Lee, a member of the LDS Church's First Quorum of the Seventy and a Navajo and BYU graduate, was the featured speaker. He was preceded by Danny Stewart, Edward L. Blaser, K. Newell Dayley, Dr. Dale T. Tingey, Dr. Con Osborne, and Mr. Sanchez.

Elder Lee stressed the need for Lamanites to be active in the Church and close to the Lord. He requested each person to pray sincerely for the Lamanite people. He urged students to become trained, then return to the reservations to serve as church and community leaders.

Mr. Sanchez challenged the Lamanite Generation to accept this (what Elder Lee said) responsibility and go forward with renewed dedication to help build the kingdom.

With about six people representing each of the Lamanite Generations in attendance at the banquet, Mr. Sekaquaptewa said the primary purpose of the banquet was to honor Janie. This was a surprise to her. "She (Janie) has helped the Lamanite Generation tremendously, despite her other responsibilities with the university."

Dr. Osborne, Indian Education Department chairman, said, "If anyone deserves this sort of gesture, it is certainly Janie Thompson. She has been far more than a tour director. She concerns herself with the students' personal problems, academic careers, financial and emotional welfare, as well as with developing their talents."

A scholarship named in her honor will now be offered by the department, he announced. It will be given to a student who meets the qualifications in academic standing and participation in the performing group.

Prof. Dayley, director of the Entertainment Division under which auspices the Lamanite Generation performs throughout

the world, said, "Janie Thompson is completely unselfish in her dedication to students, especially the Lamanite students. "She had to give up many nice things to

dedicate herself to this group. The Lamanites have a prophetic destiny and this ensemble is trying to contribute to it."

After receiving awards from the Indian Education Department, American Indian Services, and the BYU Entertainment Division—Miss Thompson said, "Receiving these awards is awesome. But the biggest reward of all was seeing all the people here."

"This is the 'Day of the Lamanite,' and I'm proud to be a small part of it," she added. "It is exciting to see the Lamanites step forward and fulfill their potential and become leaders. The opportunity to perform gives a positive impression of the Indians and other Lamanites."

"All other performing groups at BYU do this and the Lamanite Generation gets every opportunity that the others get. I've worked with other performing groups on campus and they are great. But the Lamanite Generation is the most unique. I'm hanging on to their coat-tails."

It was pointed out by Dr. Osborne that it is largely through the untiring efforts of Janie that the Lamanite Generation is known throughout much of the world.

Other activities on the weekend included participation in the parade, a picnic in the park, and special entertainment.

Two convertibles were driven in the parade, one featuring Miss Thompson and Rhae Washburn, the first president of the Lamanite Generation; the other featuring Sharon Grosenbach, Miss Indian BYU; Kathy Kokenes, a Polynesian; and Irma Ruiz, a Mexican.

Highlighting the picnic in the park was the presence of all the young Lamanite families. Children and parents alike were busy getting acquainted by playing games, roasting hot dogs, and eating watermelon.

In the late afternoon, the group gathered at the Social Hall for a talent show featuring former members of the Generation. The second hour featured the current Generation.

Included in the talent show were Toni Maybee (1971) and Al Roy (1978-81) singing a comedy duet entitled "Unchained

Melody"; Sylvia Laughter Nez una's "Chiefs," song which will be on the new Lamanite Generation album; Vickie Bird Sanders (1971-74) dancing her own choreographed number; "Big Al" Armenta singing "Bossy the Cow" while Ken and Terry were inside the famous costume as the head and rear of the cow which seemed to talk back to Big Al; Pam Terry Odell (1978) singing "You Made Me Love You"; Rick Brasseau singing and playing the guitar; Clint McMaster and Ken Sekaquaptewa presenting "Like Unto Us" with narration and sign language; and Rick Luna singing his newest composition entitled "Janie."

The talent show ended with special guest appearance of Janie's family, all of whom have sung professionally.

The talent show was followed by the current Lamanite Generation presenting a part of their show which drew rave reviews in both the U.S. and Canada this summer.



Janie Thompson sings her popular "I've Been Everywhere" song during the banquet. (Photo by Ed McCombs)

Janie Pioneered Group

During the early years of the building of the Lamanite Generation in 1970-71, Janie Thompson was fearless in her attempts to organize an entertainment group of American Indians.

No one had informed Janie that many of these young people had never been on stage, carried a tune, played an instrument and—worst of all—been in front of people. While some skeptics turned their heads in doubt, Janie Thompson set forth to unharness the untapped energies and talents of many Indian young people.

From her command post—her piano—she gave instructions that made the Indian students dance the Indian two-step to double time, triple time and finally into graceful rhythmic movements.

Janie paid a price to travel with young people who seemed to never need rest, ate junk food and needed to learn the discipline of showmanship. She and her troupe were pioneers in carving a new path for Indians, performing on stage with grace and confidence. She was a mother to some, a counselor to others, a friend to many. Janie has bailed out a few who have forsaken their grades to be entertainers; she has been a fearless defender to keep many BYU Indian students in school and succeed in their college education.

We are sure that there have been many unseen hours of prayers by Janie, pleading to the Lord to find her a guitar player, a hoop dancer, and a singer with an angelic voice. The Lord has always provided. We are also certain that there has been physical pain from over-exhaustion, frustration and being overworked to prepare a show for the road.

For the millions who have seen the Lamanite Generation, it has been a beautiful experience. For the person who has put it all together, it has been a test of courage, testimony and outpouring of love.

Janie Thompson has shared, sacrificed and given her best to pave the way for hundreds of Indian Young people to find themselves. There can be no greater tribute paid to Janie Thompson than to say that she has been responsible for some to finish BYU with a degree, for many to make something of their lives. To the many who could not be here today (July 3) to pay honor to Janie, they are paying tribute to her by becoming successful Indian leaders, community organizers and having happy LDS families.

When the Lord asks Sister Janie Thompson to account her stewardship on earth, the shouts will come from many who have been touched by her inspiration and love. Look into the crowd, Janie, and I am sure you can see why Heavenly Father will be proud to say, "Well done, my good and faithful servant." If there is to be a heaven, there will Janie Thompson be organizing, composing and preparing for a Lamanite Generation for the eternities. Thank you, Janie, from the pioneers of 1971.

Summer Orientation

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encourages fellow colleagues to develop their talents and to remember the primary purpose for being at BYU.

Many social activities were held throughout the summer. During the Fourth of July celebration, students participated in the Freedom Festival Parade. During the Pioneer Day celebration, they attended the festivities in Salt Lake City and also attended the Days of '47 Rodeo in the Salt Palace. Orientation students helped with the Tribe of Many Feathers' float for both parades.

A talent show was also presented by the orientation students. Many hours of rehearsals and preparations were spent on the part of the entertainers. Variety of contemporary and traditional musical numbers and comedy skits were presented.

An awards banquet was held to honor students who have excelled in their academic achievements. Students were also recognized for their contribution to the Summer Orientation program.

Six full-time student coordinators and two student staff members assisted in the success of the program: Mark Yoshimoto, a senior majoring in social work and marriage therapy from Honolulu, Hawaii; Robert Hatch, a junior majoring in engineering from Fruitland, N.M.; Elsie Dick, a senior majoring in justice administration-political science from Shiprock, N.M.; Julieanne Hall, a junior majoring in premed from Salt Lake City, Utah; Sandy Yazzie, a Navajo from Ft. Defiance, Ariz.; Sharon Grosebach, a junior majoring in business and an Isleta Pueblo from Isleta, N.M.; Al Roy, a Mexican-American from Texas;

and Merlin Pacheco, a Shoshone from Washington.

The overall success of the program was also made possible by the faculty members and administrators of the Indian Education Department. Dean Rigby served as the faculty-director of the program; Vicki Manning served as assistant director to Prof. Rigby, and Ron Erickson of IBM (on leave to BYU) served as registration coordinator.

Students who participated in the orientation shared many personal experiences and were able to grow from their summer experience to better prepare them for their college years ahead.

"This summer orientation was great. I got to know a lot of people from different tribes. It has been a challenging summer for me," comments Mary Whiteriver, a Navajo from Pinon, Ariz., who plans to major in communications.

"This program has been the greatest experience in my life. I've been able to expand my knowledge in the academic fields. My testimony has grown and even my attitude," Sheila Roberts said. Sheila is from Prince Albert, Saskatchewan, Canada.

Rae Tso from Ogden, Utah, said the Summer Orientation program has prepared her to better meet the challenge of college life and has given her a better idea of what to expect in the fall semester.

"I've learned a lot about myself as well as other people from my participation in the program," David Roundstone said. "I have also learned to schedule my time and set goals carefully. But above all, I've learned that if I apply myself, I can be successful in college." David is from Busby, Mont.



Happy to be at the end of the trail, Orientation students take a break before fixing dinner.

Indian Students Face Cutbacks

By Eddie Valles

Because of governmental cutbacks, lack of student's academic planning, and stricter enforcement of tribal education policies — many Indian students will not obtain necessary funding this fall.

Under House Resolution 3982, BIA Higher Education could receive a zero budget allocation, but as of yet this has not been confirmed. According to Lanny Gneiting, director of BYU Indian Financial Aid, "My personal feeling is that Congress will not eliminate BIA Higher Education funding entirely, but I do believe we will see some steep cuts." The cuts would range from 30 to 50 million dollars.

In order for a student to qualify for funding through BIA, he/she must be $\frac{1}{4}$ blood Indian, be enrolled in a tribe recognized for educational purposes, and must have financial need. Also, most tribes require that a student submit a complete transcript, a

letter of admission to the school selected, and proof of Indian blood. Mr. Gneiting said, "BIA's Higher Education program is based on need, not scholarship." Therefore, when a student applies for BIA funding, he/she must also apply for the BEOG.

In the future it appears that both BIA and the tribes will require more of each student requesting funding. This means that each Indian student might be required to submit an evaluation form of how he/she is doing with regards to his/her chosen field of study. Also, he/she might be required to earn higher grades or more hours per semester.

At the present time, higher educational funding is in a state of flux. However, Mr. Gneiting feels that "there will be money for students who are serious."

Also, a word to the wise from Mr. Gneiting: "The name of the game is hours and grades. Also, select a major early in your career. Prior to each year make

a course outline for the classes needed for the general education requirements and your chosen major."

Mr. Gneiting stressed that the tribal agencies, the BIA and Indian Financial Aids wants Indian students to take more than the minimum of 12 hours per semester. The reason for this is that it takes at least 16 hours per semester to graduate in four years, and BEOG and BIA funding are not available after a student has had them for four years.

Based on the past few semesters and the statistics on incoming students, Mr. Gneiting feels that BYU is getting a more prepared student who is able to compete. He is firmly convinced that the Indian students who are coming to BYU now have the capacity to be competitive, goal oriented, and successful. Indian Financial Aids wants to assist the Lamanites in obtaining the goal of graduating from BYU.



Pieces of pottery from various periods of occupation are shown by Asa Nielson, project director. (Photo by Hal Williams)

BYU Archaeologists

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County area. Nielson is directing a team of 15 undergraduate and graduate students from a number of universities from Connecticut to California to complete research for a federal government multiple use requirements report.

The University of Utah is involved as subcontractor for analysis of lithic materials (arrowheads, stone tools, etc.), macrofossils (seeds) and ground stone tools, Nielson said.

The scientists are comparing food and preservation implements for each period.

"Beginning in the earlier

parts of the time period being studied, natives existed primarily on wild plant foods such as berries and seeds and small game such as rabbits, rodents, deer and mountain sheep," Nielson stated. "They had no domesticated animals at that time."

"Implements already recovered from that early period indicate a semi-nomadic lifestyle. This is known because the seeds were collected from a wide area, and clays for the ceramic pottery came from diversified sources," he continued.

The director pointed out that in later periods, the Indians

became more dependent on domesticated plants such as corn, beans and squash. They also domesticated wild turkeys. Evidence of these food sources has been found throughout the region.

The scientists are also attempting to find out why a productive food supply system failed to support the population and to answer questions about social and inter-community changes.

Most of the eight sites being excavated by the BYU crew are located in a ravine which now has water in it occasionally. It is presumed that when the Anasazis lived there, the canyon had a fairly permanent source of water.

No one is really sure when the environment began to change from a fairly stable year-around rain pattern to one of just occasional late-summer thunderstorms, Nielson said, but the change undoubtedly influenced the Anasazis.

"Recapture Wash is a miniature time capsule of hundreds of years of supporting life," the director said. "However, no written evidence exists on rocks, pottery, skins or parchments to give details of their lifestyle. Rock art found in the area is abstract, geometric and difficult to date to any single time period, let alone interpret what is meant by the glyphs."



Winston Hurst and Liz Manion work at an old Indian site near Blanding. (Photo by Hal Williams)

Nielson reported that while all of the data from Recapture Wash is collected and analyzed, the information will be compared with other projects in the region being conducted by BYU, the Division of State History and the Washington State University-University of Colorado Delores River Project near Cortez, Colo. "By expanding the data base, it will give anthropologists a better basis for making conclusions," he added. "Publishing of the data will be independently funded through the BYU Department of Anthropology series and in national professional journals."

Most of the sites in the project were discovered last year by Nielson and two other ar-

chaeologists who were surveying the area for the Utah Division of State History.

The BYU crew has been in the area two months and will complete the project by the end of August.

Nielson said several volunteers are working on the project, and more are needed. "We could use five or six volunteers each day to help us complete the project," he stated.

The general contract for the dam will be let in August and construction will take about two years. When finished, it will impound about 2,000 acre feet of water from Recapture Creek for municipal and recreational purposes.

Romping With Rover Could Mean Trouble

Ferron L. Andersen has spent much of the past 10 years trying to convince people that it may be dangerous to romp with "man's best friend" if the dog has been spending a lot of time around sheep.

Dr. Andersen, chairman of the Department of Zoology at Brigham Young University, has been studying the cause and treatment of hydatid disease. It's an illness that usually runs in a cycle from sheep to dogs to sheep, but humans can get it from infected canines.

The BYU professor and his co-investigator, Al Marchiondo recently obtained a \$185,000 federal grant to continue the research for three more years. They'll be trying to learn whether anti-cancer drugs have any effect on the tumor-like cysts caused by hydatid disease.

The large water-filled cysts full of immature tapeworms are found in the lungs and liver of infected sheep. Dogs will eat the viscera of slaughtered sheep, thus picking up the tapeworms. Parasite eggs are passed in the feces of the dogs and picked up from vegetation by grazing uninfected sheep. Cysts then develop in these new hosts.

Humans who handle infected dogs may pick up tapeworm eggs clinging to their pets' fur or skin, or they may get the eggs from contaminated water or food,

Andersen explained. Once the eggs are inside the human host, they eventually cause developments of fluid-filled cysts in the lungs, liver and possibly the brain. The cysts, which may take years to grow large enough to be troublesome, can eventually cause great pain. They could bring death if they burst. The only known cure for hydatid disease in humans is surgical removal of the cysts.

Andersen says youngsters who play with dogs are among the most frequent victims. In recent years, much of his effort in fighting hydatid disease has gone into educational programs aimed at children, particularly in Utah's Sanpete and Summit Counties where the disease is common in sheep flocks. Under the auspices of the National Center for Disease Control, he has also mounted educational efforts among Native Americans in the Four Corners area, where sheep herding is widespread.

His educational campaign has included specially designed coloring books that explain simply the dangers of hydatid disease and how to guard against it. Readers are cautioned not to let dogs eat the remains of dead sheep and to wash carefully after handling their pets. The coloring books have been especially effective when they were distributed through schools in

Sanpete County. There, schoolchildren of different ages who did the best job coloring the books won cash prizes.

Andersen and Marchiondo will soon begin an educational campaign among Zuni Indians in New Mexico.

Hydatid disease was described by Greeks 2,000 years ago, but it was not known in the United States until the early 1900's. The first Utah case was reported in 1944, and since then some 40 Utahns, mostly from Sanpete County, have had to undergo surgical removal of cysts in the liver or lungs, Andersen said.

He and Marchiondo are hoping to make some contribution toward treatment of the disease with their study of the effects of anti-cancer agents on the cysts. It's here that Marchiondo's skill with the electron microscope will come into play; he is an expert with the high-powered tool. Andersen said his associate's expertise lends an important new dimension to the research.

Marchiondo holds a master's degree in parasitology from the University of New Mexico. He ran that school's electron microscope facility for three years, then worked for a year at the University of Texas Medical Branch in Galveston. Now he is at BYU working part-time on a



Dr. Ferron Anderson (rear) and Al Marchiondo examine some of the photographs of hydatid disease parasites they are studying at BYU. (Photo by Mark Philbrick, BYU Public Communications)

malignant tumors, Andersen and Marchiondo are testing the effects of 12 anti-cancer drugs on cysts in laboratory animals. Marchiondo will be keeping a close watch on the results, hoping to find evidence that one or more of the drugs will retard or stop doctoral degree while he devotes a full eight-hour day to the hydatid disease project.

Since there are some similarities in properties of the hydatid cysts and of some

the growth of the cysts. He will be examining tapeworms and tissue from cysts under the microscope to see what physical changes may be caused by the drugs.

Marchiondo's skill with the microscope has already been recognized by fellow scientists. At the Rocky Mountain Conference of Parasitologists in Laramie last year, he won the group's most prestigious award for a demonstration of his work.

How You Talk Reveals Your Beginnings

(Editor's Note: This is the last of a two-part series on the use of English in a modern world.)

"Please put my tackies over by the settee."

"Would you please repeat that, this time in English?"

"Please put my runners over by the chesterfield."

"I still didn't catch it."

"Please put my sneakers over by the couch."

"That's better."

The difference between these requests? None. Yet, the first would get you quick action in South Africa, the second, an understanding ear in Canada, and the third, moved tennis shoes in Utah.

If English is just one language, why are there so many different ways to speak it? The study of dialects, the variations in language between one place and another, provides the answers.

One of Don Norton's specialties is dialects, and the Brigham Young University English professor has some interesting opinions concerning them.

"There's really a profound ignorance on the part of the public when it comes to dialects. It's deplorable. Very, very few people know very much solid or accurate about them."

A multitude of popular misconceptions exist concerning dialects, Norton says. "Take the Southern drawl, for instance. It has nothing to do with laziness or laxness on the part of the speaker, as many think. Southerners simply pronounce some vowels differently than we do.

We've come to realize that it is not an uneducated speech, but simply a different way of speaking."

The Southern dialect, one of the most recognizable in the United States, did not come about mainly from black slave influence as some believe, but largely from people who settled in the South who came from different linguistic regions in England.

The assumption that each geographical area, such as the South or Northeast, has just one dialect is also mistaken, adds Norton. "There are dozens of distinctive Southern dialects, and in New England another 20 or 30. In the West, everywhere you go there are local dialects."

Many Americans think of dialects in terms of people in other regions, Norton says, not realizing that they themselves speak a dialect. "In one of my classes, I ask students to write down the name of the person they know best who speaks a dialect of American English. About half of them put down someone else's name. They don't realize that they are the person they know best. Everyone speaks a dialect. Some are just more conspicuous than others."

The misconceptions even stretch to Utah, mainly due to another problem: "There has been no systematic study done on Utah that is readily available. Most of what has been done is unreliable."

Little of Utah's dialect can be considered "original," according to Norton. "Our dialect is largely an extension of one Eastern Seaboard dialect, called North Midland. People in upstate New York,

and in some areas of Ohio, Illinois and Connecticut—in most ways—speak very much as we do."

Even without an official study, some words are known to be unique to Utah and some surrounding areas. "One is 'sluff,' meaning to deliberately avoid going to a school class. It is peculiar to Utah, southern Idaho, and other close areas. I've never heard anyone else use the word in that context."

Another popular word, especially among girls, is "ignurnt." They usually use it referring to boys: "Oh, those ignurnt boys." The "Oh for" construction is also popular among adolescent girls: "Oh for ignurnt," "Oh for dumb," "Oh for rude."

One word common to rural Great Basin areas, according to Norton, is "borrow pit." While most other people would say, "The car ran off the road and into the ditch," people in this region often say, "The car ran off the road and into the borrow pit." "Borrow pit" is an engineering term which means to borrow dirt to make a roadbed. "Not many people know that this is where the phrase came from," he said.

Other factors may also have an influence in the dialect: "Utahns, unlike many people elsewhere, are very strongly oriented to compass directions. This is largely due to the addressing system. More often than not, directions in Utah are given with compass points: 'Go north for two miles, then turn east.' In many other places, everything is oriented to 'left' or 'right.'"

At least one Utah pronunciation is unique: "In many parts of rural Utah, words are pronounced this way: 'harse' for horse, 'carn' for corn, 'Book or Marmon,' 'narth' for north, and so forth. A linguist told me that the only other place he found this pronunciation was Southern India.

"Anyone who has social aspirations tries to eliminate this pronunciation. That's too bad, because there's intrinsically nothing wrong with it."

Norton recently conducted an informal dialect survey among BYU students. The results, while not always conclusive, point to some interesting patterns of speech from region to region.

Several questions from Norton's dialect survey follow, and readers are invited to participate. Write down the word or phrase most often used in each of the following situations. The words in parentheses following each item are suggested and common responses, though another word or phrase should be recorded if used regularly.

1. A paper container for groceries (bag, sack, poke)
2. "It's quarter _____ eleven." (to, of, till)
3. The car ran off the road, and into the _____. (borrow pit, ditch)
4. Flavored carbonated water (pop, coke, soda, soda pop, soft drink, tonic)
5. The word "tenny-runners" and "sneakers" are most common in Utah, though older people tend to use "tennis shoes" or "gym shoes" more. "Deck shoes" are common in ocean-front locations,

and other terms are general.

6. "Sofa" and "couch" are common in the West. "Davenport" is used in some parts of the north and east, and "chesterfield" is Canadian.

7. The word "brook" is most common in the North, "branch" in the South, "coulee" in Canada, and "creek" or "crik" in the West.

8. "Play hookey" belongs to the South, "sluff" to Utah and Southern Idaho, "ditch," "cut" and "skip" are general.

Pronunciation of certain words can also indicate the origin of one's dialect. Try pronouncing the following words:

Greasy: If you pronounced it "GREE-see" you are from the North, if "GREE-zee," from the South.

Cot, caught: if pronounced different, from the south, or East.

Marry, merry, Mary: If you pronounce merry and Mary the same, but marry differently, you are from the East. If you pronounce all three the same, you are from the West.

In the survey, a number of dialects were uncovered, but none was quite so unique as the one from South Africa. There, corn bread is called "meale bread," a "cold drink" is a soft drink, and tennis shoes are "tackies." South Africa's answer to sluff is to "bunk school." A "foot-long" is a submarine sandwich, and if you were calling to some friends down the street, you'd more than likely say "Hey, you blokes!"

Dialects, though they are fascinating to study and are a key to understanding the culture of people in different regions,

Rainer Lifting Indian Image

Thirty years ago, a timid little Indian boy sat in the back row of a second grade classroom in a government day school on the Taos Pueblo Indian reservation in northern New Mexico.

No one ever asked why he always sat at the back. But his reasons were rational.

He was born with a hair lip and cleft palate, schoolmates poked fun at him, and he had already been labeled by some teachers as destined for academic and social failure. Even by the seventh grade, he had difficulty reading and writing English.

Today, Howard Rainer has left behind all the sad tales of loneliness, self-pity and negative attitudes. He has carved out an unusual path of his own, dedicating his life to helping untold thousands of American Indians.

Rainer, an assistant director of American Indian Services at Brigham Young University in Provo, Utah has blazed a new trail full of cherished memories and friendships over the years as he has conducted self-image, human relations and communications workshops for Indian people across the United States and Canada.

His personal philosophy has been planted in the hearts of Indian youth who have heard his inspiring talks in school assemblies, graduations, seminars and special leadership workshops.

Many Indian communities have asked Rainer to travel to their reservations because he has a message they want to hear.

Rainer admits that he is grateful for all his negative experiences as a youth. "People may think me peculiar but I'm convinced these experiences taught me to be sensitive to people, to learn how to listen, how to overcome self-doubt and self-pity and triumph into a self-fulfilling champion."

He's convinced that failure is part of success. "Indian people need to learn that how they live, how they think and how they feel about themselves starts in the mind," he observes. He turned himself around by taking all the negative thought from his mind and planting lofty thoughts to stay on a course of happiness.

Like most other successful people, Rainer pays special tribute to those who have helped on the road to success. He recalls

one non-Indian teacher who gave him a positive push toward self-improvement.

"One day after class, she asked me to stay. Reluctantly, I did and listened to her tell me things I had never heard before from a teacher," he said.

The teacher said she had been watching him for a few weeks and that he was a "Genius" and that he had a "brilliant" mind.

In ignorance, Rainer asked what those words meant.

She smiled and said, "It's a person who catches on to things quickly and is very creative."

Rainer laughed and said to himself, "This woman must be crazy. I'm lucky to get Cs on tests. If I made a higher grade, my folks would be elated."

Questioning her judgment, he said the teacher didn't even know him.

But she looked him in the eye sternly and said, "I know what I'm talking about—whether or not a student has it. Your problem is that you're too darned lazy."

Rainer said this teacher helped him improve his English skills during the remainder of the year. He was asked by her to be one of the commencement speakers, stunning many who had written him off. Many were also surprised that an Indian would be speaking.

Rainer often uses these experiences as he teaches young Indians today who have similar challenges. He has experienced the trauma of prejudice, verbal abuse and rejection. But he has used these experiences to help thousands of Indian youth and adults who have also fallen victims to the unkindnesses of humanity.

"I do not look back and see myself with a tough life," Rainer observed. "I have wonderful parents who always believed in me. My father may have questioned my academic capabilities a time or two, but he never gave me the impression that I was going to be a failure in life. Failure just wasn't in his vocabulary. Mother always encouraged me to be myself and develop my personality that was right for me."

Rainer said some people think that his living on a reservation during childhood years was his downfall, but he is grateful for that experience. "It taught me some very important concepts of life and made me

appreciate my heritage, identity and my grandparents."

He related how his grandmother played a major role in his life. Although she had little education herself and had not mastered the English language, she taught him about spiritual things and what human kindness was all about.

Rainer travels thousands of miles each year to conduct workshops. Sometimes the living conditions are harsh and many of the places are quite remote. But for Rainer, it's the people who make up for the inconveniences.

"I really love to work with and teach Indian people," he exclaimed. If non-Indians think that Indians are blase, they are dead wrong. Indians are humorous, creative and very articulate. They are gifted in resourcefulness, agility and quick-response situations."

Rainer recalls how one Indian woman taught him how much impact a teacher can have. After finishing a workshop with tribal leaders in California, he asked each of the participants what they had learned.

One lady said, "Mr. Rainer, I didn't learn a darned thing!" She sat down.

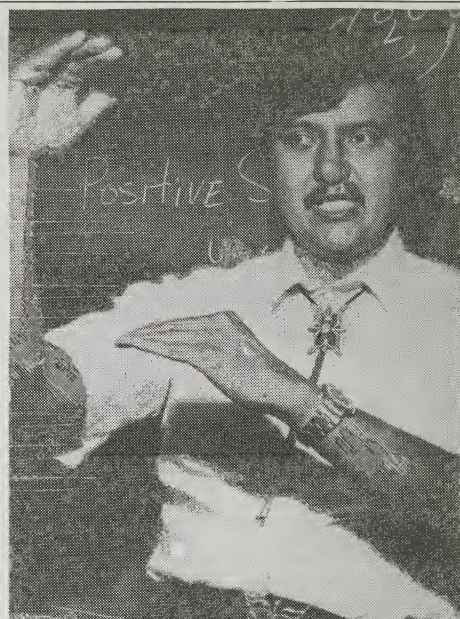
Rainer was stunned, but he told the participants, "At least she was honest."

Rainer said that several months later, he was asked to conduct a workshop in that same area. The same woman attended, traveling 200 miles in a snow storm to the workshop.

She told him, "Guess you're wondering why I'm here again. In the last workshop here, you gave us an excellent statement which I copied down and handed out to members of my tribe. You do a great job teaching, but I said what I did earlier to keep you young guys humble."

Rainer cites another beautiful example of the rewards he receives from working with Indian people. After conducting a workshop with handicapped Indians, he closed the seminar by having a period of self-expression.

He said he'll never forget the stirring moment when an Indian woman who was confined to a wheelchair said, "All my life I have been a caged bird in fear of what others have said to me. Tonight, I am going to leave this workshop and fly like an eagle. Thank you for opening the door for me."



While presenting communications workshops for Indian tribes across the United States and in Canada, Howard Rainer uses his hands a lot to make his points. (Photos by Hal Williams)

Recently on a reservation in Mississippi, Rainer was asked by a Catholic priest to conduct a self-image workshop for the Choctaw Indians. Like some other reservations, there are many youth whose low self-esteem is causing a high rate of suicide.

Father Bob Goodyear, S.T., wrote of Rainer's visit: "It is written that the spirit comes like a wind and kindles fire in the hearts of those he touches. Such a wind came to our reservation, stimulating weak flickers of flame in some and igniting a spark in others who have never known the warmth and good within themselves."

"Rainer told more than 200 young and old people in attendance that their minds are ready when they are—ready to learn, to grow, to discover and think. Your thoughts must be as high as the eagle flies. Indian people can be whatever they want to be, do whatever they want to do. But we must learn to think higher thoughts and strive for loftier goals. We are what we think we are, but we can be whatever we want to be."

He also pointed out, "Indian people must again look up. No one is going to save us. We must save ourselves. No one is going to give us a future; we must make our own future—strong and proud. We must begin to plan now for the future of our families and our people."

Rainer explains that his success in the workshops is centered around three types of power: power in the mind, power in reading, and power in prayer.

He points out that Indian people possess the capacity to determine their own destiny. He disagrees with many skeptics who see no hope and that Indians are doomed for eventual failure.

Rainer is convinced that he will see the day when Indians will receive blessings that have been promised to them if they become spiritual.

As a convert to the Mormon Church, he has an opportunity to interject religious beliede with workshop participants. He tells them that great things can happen when there is a positive

spirit inside themselves, their homes and communities.

"Indians have survived many things and are still here," he noted, "and they are waiting for the right kind of people to come along and unharness the abundance of genius, creativity and abilities they possess."

He wants to play a major role in teaching, sharing and giving something of that inspiration to those who want to do something with their lives. "If I can give one gift that has been given to me, it is the gift of wanting to try."

Rainer has come a considerable distance down that road since his humiliating days as a second grader. He has earned bachelor's and master's degrees in communications at BYU and no longer sits in the back of back of the room. He is no longer silent. He is creating a stir.

photographer, Rainer has another personal quest: to present the American Indian in the media as a positive force. His photo-poetic exhibition has been seen by thousands of people in New York City and Washington, D.C. His ultimate goal is to publish a n historical documentation of the contemporary Indian—from an Indian's point of view.

In his exhibit, entitled "Earth Maker's Children," one of his poems aptly reflects his life and commitment to leave a lasting impact in the lives of Indian people:

"Life has many trails, I learned to walk with someone's hand; then came my time to walk alone. When my final trail ends, I want to look back and say, 'Thank you, Dad; thank you, Mother; thank you friends; thank you, honey; thank you—all who have helped me reach my trail's end. I hope I left good foot prints.'"

Rainer is one American Indian who is making change happen. He is considered a friend, a hero and voice of hop for thousands of Indian people. His footprints may well be followed by many others whose own roads have had a rocky beginning like his.



Howard Rainer (right) asks a tribal leader from Oklahoma to stand in the center of the room during a workshop. Then he asks the participants to make observations.